

EXHIBIT 21

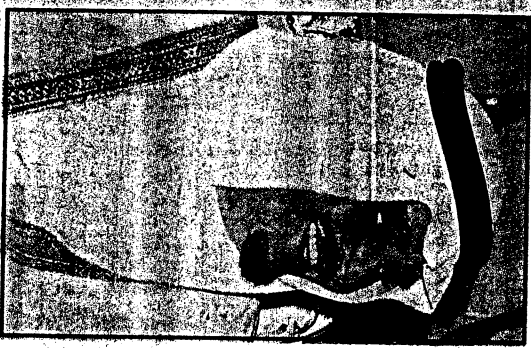
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The Muslim World

MONDAY 24 Shaban 1 Ramadan 1416 AH, 15-22 January 1996

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Saudi Arabia remains committed to Shoura



King Fahd bin Abdul Aziz

**King's health
reassuring,
says Nayef
in Tunisia**

SAUDI Arabia's interior minister, Nayef bin Abdul Aziz, said yesterday that the king's health is reassuring and that he is recovering from his recent illness.

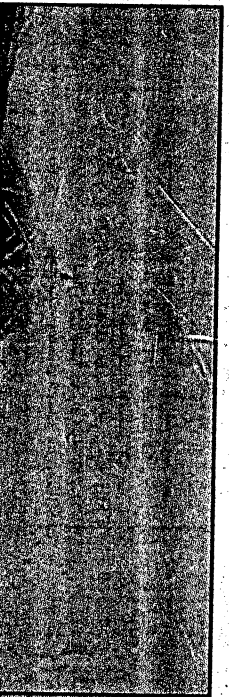
The Saudi Press Agency, in a dispatch from Tunis, said that Nayef bin Abdul Aziz, who is currently in Tunisia, said that the king's health is reassuring and that he is recovering from his recent illness.

RIVADH
CROWN Prince Abdullah bin Abdul Aziz, Second Deputy Prime Minister and Head of the National Guard, said today the Kingdom is committed to promoting the Shoura (Consultative Council).

Speaking at the annual meeting of the Council here, the Crown Prince said that in an age of political and economic changes, consultation can help "protect and safeguard us from faults and errors."

He also noted that Shoura in Islam can only be granted to those who are "honest in words, action, opinion, vision and in the pronunciation of the truth." He added that the Kingdom will be committed to it (the Shoura) and "sincere in performing this service."

The Crown Prince inaugurated the Council meeting on behalf of Custodian of the Two Holy Mosques King Fahd. He also said he was the bearer of good news that King Fahd's health is "improving steadily."



The Crown Prince's word to Shoura members, Crown Prince Abdullah said, "The king is well and the heart of the nation is at ease. All citizens are urged to continue their work and to maintain the unity and solidarity of the nation."

**Khartoum
seeks UN
help in clash
with Addis**
NAIROBI
SUDAN on Saturday accused Ethiopian troops of attacking its border posts in a two-week offensive.
A Sudanese army statement said Ethiopian troops had mounted a continuous armed offensive against eastern border posts.
At the beginning the Sudanese government related these aggressions to activities of armed bandits but later the offensive took other dimensions and increased gradually, said the statement, carried by the Sudanese News Agency (SUNA).
Ethiopian troops on December 27 attacked the Basilant area in the town of Gadar, then 80 km north of the border, and eventually killed 400 Sudanese soldiers, it said.
The statement also mentioned the killing of 100 Sudanese soldiers in the town of Gadar, then 80 km north of the border, and eventually killed 400 Sudanese soldiers, it said.

United Civil Code in India Cause for disunity and communal violence

By Dr Meemmel Haque

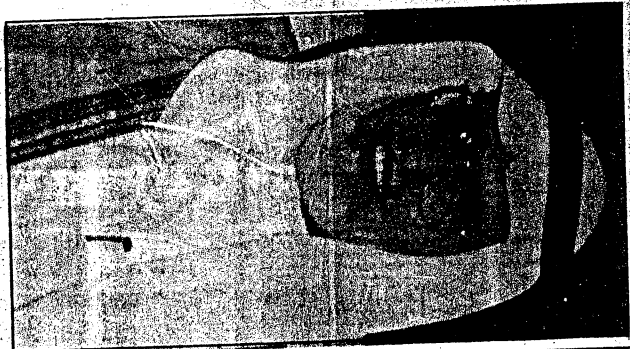
WITH regard to his reaction to the proposal of the Indian government to codify the uniform civil code, Dr Naseef, the present Vice-Chairman of the Saudi Shura Council and the former secretary-general of the Makkah-based Muslim World League, said that codifying Islamic law (Shariah) is all right. But if a unified civil code is forced on all religions, it will create more disunity and more violence among different communities of India. Replacing Muslim law by man-made laws will not serve the purpose. Moreover, it is the fundamental right of Muslims to practise their religion, according to the Indian Constitution, and so the enactment of uniform civil code will be a clear violation of the Muslim rights in India.

Recently, a controversy has arisen with regard to the introduction of a unified civil code in India. Dr Abdullah Naseef explained in detail that it is a fact that Islam is a code of life for every human being. It covers from his birth to his death, his relation to his Creator, with his fellow-men and with every other things that Allah has created. Socially, the Shariah covers all the spheres of a person, including his personal affairs, such as marriage, divorce, inheritance.

"The Shariah is the Divine law. It is not the man-made law. So, no person, or the government, on this earth can create or change this law. One, who is a Muslim, has to abide by this law," Dr Naseef said.

Tracing the history of intervention in the Shariah, Dr Naseef said that during the colonial time the West, especially France and Britain, colonised the Muslim part of the world and changed the Muslim law and Shariah was converted or put aside or used partly.

While elaborating the background and impact of replacement of the Shariah by the man-made laws of the European imperialists, Dr Naseef said that the colonial powers found that the Shariah rules the Muslim society and keeps them adherent to their religion. The colonial rulers felt that the Shariah is the only binding force that kept the Muslims away from surrendering to the colonial powers. It dominates the economic, cultural and every field of their life. So in order to eliminate the influence and binding force of the Shariah, the colonial rulers created the civil code or civil law, whatever you term it, to replace Islamic law. This is what you see today in the Muslim world.



Dr Abdullah Naseef

SA Muslim

EDDAR

SPEAKING to Sheikh Nazem Mubammad, the leader of South Africa's Muslims, fills one with a great deal of admiration for the major role played by the Muslims under the able leadership of the likes of Sheikh Nazem and Imam Abdullah Haron, who was martyred when he was murdered in detention by the notorious security police of that country during the years of oppression. *Saudi Gazette* wrote last week.

Tracing the secret communications with President Nelson Mandela during the ANC leader's incarceration on Robben Island off Cape Town, Sheikh Nazem narrated the warm relations which developed with the ANC national leadership, and their respect for Islam.

In the days of negotiations with the previous government prior to the formation of the government of national unity, the ANC National Executive met at the house of Ibrahim Bhora, a dedicated Muslim businessman from Cape Town. Sheikh Nazem was called on by the NEC, to say a prayer before they commenced their work. That struck him as indicative of the ANC's profound reverence for the Faith of Truth.

Sheikh Nazem was offered a seat in the Senate by Mandela. But he declined as he

Islam is neither aggressive nor fundamentalist

At a time when deliberate attempts are being made to create artificial differences between Hindus and Muslims in India by a section of politicians and intellectuals, octogenarian Gandhian historian, veteran parliamentarian and former governor B.N. Pandey has decided to travel all round the country to expose the former's distorted view. Except from an exclusive interview.

These days, one hears a lot about aggressive Islamic fundamentalism. What you think of this phenomenon?

By its very nature, Islam can neither be aggressive nor fundamentalist. It has done careful research on the Qur'an. What has struck me is that at numerous places the Qur'an has highlighted that all men are brothers and that there is a sun for God who sent people to different communities to preach the same the word of universal love and brotherhood from time to time. In fact, the Qur'an says that the who differences between one people and another is only a matter of language, colour and tribe. So we should not be aggressive. That is why how can Islam be aggressive? That is why the hell, now wanting to change their vest-clothe, images of Islam. Similarly, I tell

Muslims that Islam is not what the so-called scholars of Islam tell. Instead, we all should try to understand Islamic belief and teachings through studying the Qur'an thoroughly and the life and words of Prophet Muhammad (peace be upon him) who was the real interpreter of the Divine Book.

Then what about the concept of jihad in the name of which so many Islamic groups are justifying their activity? At least, that is what one hears in our part of the world, by the Kashmiri or Afghani.

In both Kashmir and Afghanistan, the ongoing disturbances have nothing to do with Islam as such because, according to the Qur'an, jihad is of two types. Jihad-Asghar and Jihad-Akbar. In the first type, a Muslim can resort to violence only when someone oppresses him or any of his dear ones of life and property, not otherwise. As regards Jihad-Akbar which is the greater jihad, indeed, the ideal which is the who conquers the self, wins or what we Hindus call 'victory within himself'. So, first, even before he arrives in India, did agree with the main features of Vedantic

particularity, the philosophy of absolute monothism. This, in turn, means Hindus and Muslims have no fundamental difference.

How do you, then, explain the many wars fought in the past for the sake of Islam?

This is a serious question and needs to be viewed in a proper historical context. Here, two things are important. One is that, Islam was conveniently used to justify these wars by the Muslim kings. It was, no doubt, wrong, but then, the facts that rulers belonging to other religions were doing exactly the same thing. Take the example of the famous crusades which lasted 300 years from 800 A.D. to 1000 A.D. between Muslims and Christians for the control of Constantinople. Here, Christians used slogans like, 'exterminate Islam and exterminate Muslims'. In fact, throughout these 200 years, Western Christians and the crusaders every European language — was full of humankind against Islam and everything to do with Islam, for Prophet Muhammad (peace be upon him) they even coined a new

word 'Mahound' meaning a devil or a satan mistakenly claiming to be God. Nothing could have been more insulting to Islam than this. Unfortunately, this bias against Islam continues in Western writings even today. Terms like 'Islamic fundamentalism' are manifestations of this bias.

It is to be noted that in the medieval times, both in the Middle East and Central Asia, Islam resulted in intellectual awakening, having positive consequences far beyond the region in the court of the Caliph of Baghdad, research was carried out on science and technology, huge libraries were built and important treasures and texts of every religion were translated.

Despite this background, how do you explain the states of Muslim kings in the Middle East, India, throughout the Middle Ages, looting Hindu temples and killing non-Muslims mercilessly?

This again has to be seen in a proper context. These days, it is said that the concept of 'valour' (these days) of all religions — the ruling elite keenly valued the concept of valour. These days, for instance, after Vijayadashami, every year, their Hindu king would go to an

other Hindu kingdom and demand 'yid-hom debt', which meant 'come for war or else submit your kingdom to me.' Going by the same logic, I must say that there have been more wars among Rajputs than between Muslim conquerors and Indian kings.

Regarding the looting of wealth and the accompanying brutalities by the Muslim conquerors, it was not something unique to the fact that the conquerors were Muslims. Many people do not know that Mahmood of Ghazni had a Hindu general named Tilk who succeeded the rebellion in the then Tukstan so brutally that it had no parallel.

You views on the charges that the Muslim conquerors and then the Muslim rulers converted many Hindus to Islam by using force?

Nothing can be more preposterous than to do any research to say that the converts were those who just repented against the highly tyrannical and unjust Brahminical social order. At least, that is what happened in Bengal and Gu-